DOCUMENT RESUME

ED 062 253 SO 002 963

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TITLE Social Studies. China: Awakening Giant.
INSTITUTION Dade County Public Schools, Miami, Fla.
PUB DATE 71
NOTE 52p.

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS Activity Units; *Area Studies; Behavioral Objectives; *Chinese Culture; Communism; *Cross Cultural Studies; Cultural Awareness; Curriculum Guides; Foreign Culture; Grade 7; Grade 8; Grade 9; *Non Western Civilization; Resource Guides; Secondary Grades; *Social Studies Units; World History
IDENTIFIERS China; Florida; *Quinmester Programs

ABSTRACT

The elective, Quinmester course of study for grades 7 through 9 presents a survey on Chinese cultural history, cultural development, and culture as it is now in contemporary China. Emphasis is cn comparing and contrasting traditional attitudes, values, and the total culture with the new culture since the Communist Revolution of 1948 in an attempt to help students perceive insight into current political, social, and economic priorities. The course is outlined in three parts: 1) traditional and modern social institutions are contrasted and China's differing relationships with other countries is explored; 2) China in transition is portrayed with emphasis upon modification of traditional institutions, attempts at reform, study of Chiang Kai-Shek, and the Communist take over; and, 3) the Communist system is examined with analyses of the Communist party, changed patterns of life under Communism, and international relations' determination factors. A materials section of the guide lists teachers and student resources. Less than half of the book is composed of an appendix that includes selected historical and current readings (dating from 1342 to 1966) developed by the Project Social Studies Curriculum Center of the University of Minnesota. Related documents are SO 002 708 through SO 002 718, and SO 002 768 through SO 002 792. (Author/SJM)

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AUTHORIZED COURSE OF INSTRUCTION FOR THE QUINMESTER PROGRAM

CHINA: AWAKENING GIANT

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6445.02
6414.02
6470.31

SOCIAL STUDIES

DADE COUNTY PUBLIC SCHOOLS
DIVISION OF INSTRUCTION • 1971

CHINA: AWAKENING GIANT

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Written by

Herbert Blinn
Herbert Weinfeld

for the

DIVISION OF INSTRUCTION
Dade County Public Schools
Miami, Florida
1971

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INTRODUCTION

This course of study was written as a part of a total effort to revise curriculum to fit the quinmester administrative organization of schools. The materials and information in this guide are meant to be neither all-inclusive nor prescriptive; but rather, an aide to teachers as they plan instructional programs, taking into account student needs and characteristics, available resources, and other factors.

The major intent of this publication is to provide a broad framework of goals and objectives, content, teaching strategies, class activities, and materials all related to a described course of study. Teachers may then accept the model framework in total or draw ideas from it to incorporate into their lessons.

The guide is divided into 1) a broad goals section, 2) a content outline, 3) objectives and learning activities, and 4) materials. The first section provides descriptive and goal-oriented information for the teacher; "indicators of success" refers to suggested prerequisite or corequisite experiences. The content outline illustrates, in general terms, the scope and major subdivisions of the course. The objectives and learning activities section, hopefully, provides a total picture of the concept or main idea and specific behavioral objectives for a set of given learning activities. The materials section of the guide lists resources in four categories: essential textual or other material; alternate classroom materials to use in place of or in addition to the aforementioned; supplementary teacher resources; and supplementary student resources. The appendix may include other material appropriate for a specific course: e.g., pretests, readings, vocabulary, etc.

Anyone having recommendations relating to this publication is urged to write them down and send to : Social Studies Office, Room 306, Lindsey Hopkins, A-1.

James A. Fleming
Social Studies Consultant

COURSE DESCRIPTION: A COMPARISON OF THE OLD CULTURE WITH THE NEW IN CHINA. CHINA'S TREMENDOUS CULTURAL UPHEAVAL SINCE THE COMMUNIST REVOLUTION OF 1948 IS STUDIED IN LIGHT OF ITS TRADITIONAL CULTURAL PATTERNS.

GRADE LEVEL: 7 - 9
COURSE STATUS: Elective
INDICATORS OF SUCCESS: None

COURSE RATIONALE: A comparison of changing values and attitudes which have occurred since 1948 in China will enable students to perceive political, social, and economic priorities of contemporary China. Students will recognize China's motivations as an evolving world power.

COURSE GOALS:

1. THE STUDENT WILL CONTRAST SOCIAL INSTITUTIONS IN TRADTIONAL AND MODERN CHINA.

2. GIVEN INFORMATION OF CHINA'S HISTORICAL PERIODS, DYNASTIC PERIOD TO THE PRESENT, THE STUDENT WILL COMPARE CHINA'S DIFFERING RELATIONSHIPS WITH OTHER COUNTRIES.

3. THE STUDENT WILL HYPOTHESIZE AS TO THE PROBABLE IMPACT OF COMMUNIST CHINA ON FUTURE WORLD AFFAIRS.

COURSE CONTENT OUTLINE:

I. Traditional China

A. Social Institutions
1. The family system
2. Guilds and other economic factors
3. Government
4. Social classes
5. Religion
6. Education

B. Relationships with Others
1. General attitude
2. Closed-door policies
3. Opening to the West

II. China In Transition

A. Modification of Traditional Institutions
1. Western and Japanese Influences
2. Effects on Chinese

B. Attempts to Reform
1. 100 days reform of 1898
2. The Republic of Sun Yat-Sen

C. Chiang Kai-Shek
1. Early Communist support
2. Leader of China
3. Reform efforts

D. The Communist Takeover
1. Polarization of political forces
2. Reasons for the takeover

III. The Communist System

A. Analysis of the Communist Party
1. Membership
2. Structure
3. Leadership
4. Methods

B. Changed Patterns of Life Under Communism
1. Weakened family
2. Centralized controls
3. Industrialization
4. Educational emphasis
5. Social role of religion

C. International Relations' Determination Factors
1. Resources
2. Markets
3. Population
4. Military competition
5. Diplomatic access
6. Ideological conflict

GOAL 1: THE STUDENT WILL CONTRAST SOCIAL INSTITUTIONS IN TRADITIONAL AND MODERN CHINA.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
CHANGING SOCIAL INSTITUTIONS IN CHINA. (NOTE: SOCIAL CHANGE: THE CASE OF RURAL CHINA, an episode in the social inquiry series prepared by SPSS and published by Allyn and Bacon, Inc., is an eleven lesson episode which related to all five objectives of this goal within the context of rural China. It is recommended for classroom use).	A. The student will describe family organization and role in traditional and modern China.	1. Have students read Our Widening World by Ewing, pp. 39-57. Pertinent questions: a. What was the role of the family in the social system? Was it more, less, or about equal importance to the family's role in our society? b. How did the family structure differ from that in Western Europe, the U.S.S.R.? c. How was the family affected by Confucianism? 2. Introduce the items "nuclear" and "extended" family to the class. 3. Have students present a symposium on family life of the different social classes during various periods of old China (based on general and autobiographical readings). Pertinent questions: a. Why was the nuclear family more nearly the norm than the extended family, even though the extended family was considered the ideal form of family? b. Considering role relationships, how did the Chinese family (nuclear or extended) differ from the typical American family? How did marriage selection differ? c. What effect did the family system (structure and beliefs) have upon the development of personality? If you had grown up in the Chinese family system, describe how you would be different than you are? 4. Have students read selections from "Marriage Law of 1950," Red China by Chandra, Sekhar, and Svipati; and from China, Confucian and Communist by Callis. Pertinent questions: a. What changes did this marriage law attempt to bring about in the family system of China? b. Why did you think that the Party attempted to change the family system?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
-		5. Panel Discussion: "How much has the family been changed by Communist rule?" 6. Discuss the social inquiry episode, Social Change: The Case of Rural China. 7. Supplemental activity: Show the film, A Village In Red China Today, No. 1-12983.
GOVERNMENT	B. The student will compare the differing aspects of China's government between the traditional and modern periods.	1. As an on-going assignment, students will complete the following chart, comparing traditional and modern China, as the information is presented. Students should be encouraged to cite as many examples as possible for each category.

	BEFORE (Revolution)	AFTER (Revolution)
Political Systems		
Social Life		
Economy		
Education		

2. Have students read an overview describing life during the early period of Manchu (Our Widening World by Ewing, pp. 39-57).

   a. Have students identify key aspects of the political system.
   b. Have students determine to what degree the political system was evidenced in the basic values and postulates recognized by the people.

3. Have students research and report on the following questions about government in traditional China.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		a. To what extend was political decision-making centralized or shared? b. What role did the ordinary Chinese citizen play in the political system? 4. Have students read about the development of a Communist movement in China, beginning with Sun Yat-Sen's agreement with the Soviet Union, and Chiang Kai-Chek's struggle with the Communist. (See Bibliography). Pertinent questions: a. Why did Communism make so little progress at the beginning of the revolution? b. Why did Communism gain increasing support? 5. If copies are available, have students read the pictorial history of the Chinese Revolution, China, The Roots of Madness by White and Stuart. 6. Show film, Mao Tse-Tung, No. 1-31554. Compare the film's ideas with the ideas expressed in selected readings on the Communist movement in China. 7. Have students prepare a diagram showing how the Chinese government of today functions in theory. Discuss the contradictions which exist between practice (based on student readings) and theory. 8. Read aloud this statement from the Communist Party Member's Textbook: "the individual obeys the organization, the minority obeys the majority, the lower ranks obey the higher ranks, branch organizations unitedly obey the Central Committee." Have students conclude: a. What does this statement imply about the organization and power structure in the Chinese Communist Party? b. Who exercises power in the Party? c. How are leaders chosen?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		9. Discuss the following: Since there are several minor parties in China (Kuomintang Revolutionary Committee, the Democratic League, etc.) why has Communist China been called a one-party political system? 10. Have a group of students role play Communist leaders who have just led the successful revolution, and have established a new government in China. They should discuss the problems which now face them. During the following class discussion, ask the class to think of additional problems facing the new political leaders. List, as a review, all of the problems mentioned under one of the following categories: social, economic and political. 11. Have students read about the causes and results of the Revolution of 1911. They should analyze: a. The differences among those who supported the Revolution. b. The reasons why concessions by the government did not prevent revolution. c. Sun Yat-Sen's ideas and role in the Revolution. d. The early years of the republic. Did the Revolution solve the problems facing China? Give examples to support your answer. (Possible essay question). 12. Show the film, The Fall of China, Twentieth Century Series. Discuss the following: What domestic and international forces assisted the Communists in winning the Civil War of 1945-48 and gaining control of government? 13. Show the film Face of Red China, Part 1 and 2, No. 1-31067 and 1-31068. Discuss the following:

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		a. The problems facing the Communist government. b. Ways in which the government has tried to cope with these problems. c. The purpose, design, and effects of the Greap Leap forward. d. Noticeable changes in China since. Alternate of Supplemental Source: Inside Red China, Part 1 and 2, No. 1-31527 and 1-31529. (Exceptional "hidden photography" of contemporary China).
ECONOMICS	C. The student will describe economic and other selected social characteristics in traditional and modern China.	1. Have students collect news items about economic affairs in Communist China. Use readings completed earlier in this course to contrast current information with economic characteristics of traditional China. 2. Have students develop hypotheses regarding the following: "Why do you think the Chinese made little effort to industralize before 1911?" Analyze hypotheses proposed in open discussion based on related readings and previous class activity. 3. Have students make a list of things they might expect to find true of the economic system after the Communist came to power. Select students to present their lists and hold open discussion regarding the expectations which were indicated. 4. Project, reproduce, or collect photographs of China to illustrate economic life in China today. 5. Project, reproduce, or collect photographs or women at work in all kinds of occupations in China today. To what degree has the role of women in Chinese society today been changed from traditional Chinese society?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		6. On the basis of previous assignments, have selected students serve as class specialists on the Chinese "Cultural Revolution." Ask the specialists the following: a. What is meant by Cultural Revolution? b. Who and what were the Red Guard? c. What methods and purposes were pursued in the "Revolution?" d. What major traditions and social institutions were significantly changed or eliminated by the Cultural Revolution? e. What failures were experienced by the Cultural Revoltuion? 7. Have students define the "guild" in traditional Chinese society. Discuss the following: a. Who were the members of guilds? b. What was the role of guilds in traditional China? c. Why are guilds unnecessary in modern China? d. What has taken the place of guilds in modern Chinese economy? 8. Have a student role play a government investigator sent out by the government in the 1930's and early 1940's to investigate peasant conditions. He should write his report. The remainder of the class will serve as an economic council of government and will discuss alternative recommendations.
RELIGION AND EDUCATION	D. The student will identify changes in religious and educational practices between traditional and modern China.	1. Have student read excerpts from Confucius writings, and identify the main ideas. Discuss the following: What influences do you think each of these ideas might have had upon traditional Chinese society if it were popular? 2. Panel Presentation: After researching information, have students present a symposium on Chinese education in Communist China. After discussion, have class members compare the gathered information with their concept of U.S. educational practices.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		3. Have a student prepare a Rip Van Winkle story about a Chinese peasant who fell asleep during the Chinese dynasties and woke up in 1971 in a commune. He should describe changes in religious and educational practices and his reactions to them. 4. Show the film, China: The Old and the New, No. 1-13103. Have students identify changes in traditional and modern China in religious and educational practices and explain why they were slow in coming. 5. From class and library references, have selected students develop a table (chart) showing the increase in educational facilities and the number of people in school since 1948. Discuss the following: a. Why did you think the Communist leaders wish to increase educational facilities? b. What effects were anticipated? c. What effects materialized? 6. Have students read "School Days in Old China" and "Learning in China Today," Asia: World Studies Inquiry Series, pp. 87-92. Pertinent questions: a. What are the main purposes of schooling in (1) Old China? (2) China today? (3) Your own schooling? b. What are the critical differences, if any? c. Who probably decides what subjects are to be taught in the schools of China today? d. On what basis are these decisions made? If you think they are wise decisions based on your present knowledge of China?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
SOCIAL CLASSES	**E. The student will compare social class characteristics in traditional and modern China.**	1. Have students review readings of life in Old China, Our Widening World by Ewing, pp. 37-59. Discuss the following: a. How were classes differentiated in this society? b. To what extent did social mobility exist between classes? c. How was status in this society acquired? d. How was class structure affected by Confucionism? 2. Assign selected students to research and report on the role of civil service examinations in traditional Chinese society. Pertinent questions: a. How did civil service examinations help to create social class distinction? b. What exists in the U. S. which parallels the Chinese examinations? c. Who do you think the Communists eliminated civil service examinations? 3. Have students review the social ranking of merchants in traditional Chinese society (Appendix, "Selected Readings on China"). Pertinent questions: a. How do you think the merchants responded to this ranking structure? b. What effect do you think this practice had on the development of industry in China? c. What practices, both official and unofficial, do other countries use to identify class distinctions? 4. Have students report (from materials in supplemental student class library - see Bibliography) on the following questions concerning social classes in traditional and modern China: a. Do you think China has been able to eliminate class distinctions?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		b. What factors make it easier for one to reach higher status in modern China than in traditional China? c. How is Mao Tse-Tung trying to prevent the growth of an elite group far removed from the masses of the people? 5. Show the film, China: The Social Revolution, No. 1-13047. After viewing, have students indicate the extent and manner the social revolution under Communism has affected social class identities carried on from traditional periods. Supplemental Activity: Students may be divided into project groups to prepare presentations on changes in Chinese culture. Each group could present a "before" and "after" of one particular aspect of change, such as: a. Living conditions. b. Religious practices. c. Farming methods. d. Methods of education. e. Entertainment. f. Literature, poetry, music, and art.

GOAL 2: GIVEN INFORMATION OF CHINA'S HISTORICAL PERIODS, DYNASTIC TO THE PRESENT, THE STUDENT WILL COMPARE CHINA'S DIFFERING RELATIONSHIPS WITH OTHER COUNTRIES.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
INTERNATIONAL RELATIONSHIPS BETWEEN CHINA AND THE REST OF THE WORLD.	A. The student will identify the changing relationships between China and the Western World during the 20th Century.	1. Have selected students prepare a bulletin board display showing the current important of Red China in world affairs. 2. Have students read recent newspaper and magazine articles about important Chinese policy conflicts with the U.S. and other western countries. Discuss these articles with class in terms of their implications for the U.S. 3. Have students read a brief survey of Chinese foreign policy since the Communists took power. Ask students to look for motives behind each policy decision. 4. Have a student prepare a timeline showing some of the shifts in Chinese foreign policy under the Communists. Class should attempt to identify relationships between different events on the timeline. 5. Student Debate: President Nixon should (not) visit Red China. 6. Class discussion: From class discussions, assigned readings, and general knowledge, have class identify some chief issues between China and the western world. Ask students to suggest possible courses of action for each issue and indicate probable consequences.
FOREIGN RELATIONS	B. The student will describe China's relationships to foreign countries prior to the first Chinese Republic.	1. Have students read different articles or books describing: a. How westerners who visited China viewed China from 1200 to 1700. b. Contributions made by China to the rest of the world during this period. Each student should read one article about each of these topics. Hold a class discussion on the question, "How high did the Western Europeans rate the Chinese culture from 1200-1700?" Why?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		2. Have students read different articles or books describing the attitude of Chinese toward foreigners during the 16th-18th centuries. What effects would this have on trade and upon Chinese society? 3. Have students read about the period of growing Western influence and imperialism in China during the 19th century. Discuss the following: a. Why was China unable to resist western imperialism? b. If you were Chinese, how would you have reacted to western demands? c. How did western civilization influence Chinese civilization? 4. Have selected students research the Boxer Rebellion. These students should role-play imaginary situations: a. A group of foreigners, including an American, who are discussing the revolt and its results. b. A group of Chinese who are discussing the revolt and its results. Afterwards, hold a class discussion on the causes, reasons for failure, and the effects of the revolt. 5. Give students a brief summary of the Open Door Policy. Pertinent questions: a. How do you think Americans expected the Chinese to view this policy? b. How would you have viewed this policy if you lived in China at that time? 6. Have selected students draw and discuss cartoons showing Chines attitudes toward the West in the early 19th century and in the early 20th century. Ask the class to explain the differences.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
CHINA AND THE SOVIET UNION.	C. The student will describe China's evolving relationships with the Soviet Union.	7. Show the film, U. S. Expansion Overseas, 1893-1917, No. 1-12862. Discuss the following: a. Reasons for U.S. interest in China. b. Chinese reactions to U.S. and other Western overtures. 1. Have students read, Mao Against Khrushchev by Floyd, about the role of the Soviets during the early days of the Chinese Communist movement. Pertinent questions: a. How did Stalin treat Mao and the Chinese Communist Party during the days of the Kuomintang? b. Why did the Communists join the Kuomintang? c. What happened to relations between the U.S.S.R. and the Chinese Communist Party during the struggle with Chiang Kai-Shek? d. Why did Mao seek help from the U.S.S.R. after he came to power, in spite of his feelings toward Stalin? 2. Discuss the concept of the "Five Year Plan." Have the students indicate the following: a. What experiences was the Soviet Union able to demonstrate to the Chinese? b. To what extent did the Soviets and the Chinese generally succeed in their "Five Year" efforts? c. In what ways was Soviet advice evidenced in the Chinese Communist economic planning? 3. Assign students to investigate the pattern of Soviet economic aid to China from the time of the 1948 takeover to the present. Questions for discussion: a. What trends or patterns are evidenced? b. Why did these trends or patterns develop? c. What changes in Soviet-Chinese relations took place during this period?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		4. Listen to tape(s), The Sino-Soviet Conflict and/or Sino-Soviet Relations. (National Committee on U.S.-China Relations). Role-Play activity: Have several student assume the roles of Chinese, Soviet leaders who are discussing boundary problems with the other. Emphasize contrasting views. 5. Select a small group of students to research the controversies existing between the Soviets and the Chinese. Have them prepare editorials for each controversy which might have appeared in a Chinese newspaper. The class should attempt to identify the ideology and other factors which are evident in the statements. 6. Have students read "Sino-Soviet Relations" and "Friendship With the Socialist Countries," Tradition and Change in China, pp. 323-324 and pp. 320-321. Pertinent questions: a. What is each statement attempting to say? b. How do they differ? c. What enduring issues have caused a split between China and the U.S.S.R.? d. Why do the Chinese consider the Soviet leaders in error?
CHINA AND OTHER ASIAN NATIONS	D. The student will describe China's relationships with other Asian nations during the period of transition from the First Republic to the present.	1. Show the film, War In China: 1932-1945 (CBS Television Film, McGraw-Hill). Discuss the following: What effects did the Japanese war in the 30's and later World War II have upon China? Upon the Kuomintang's chances for success? 2. Have selected students research and report on the chronology of the Korean War. Discuss with the class:

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		Why do you think the Chinese went to the aid of North Korea so soon after the Communists came to power in China, and were still facing so many problems within China itself? 3. Have a student present a report on the Chinese invasion of Tibet and the subsequent Communist suppression of the revolt in Tibet. Discuss the following: a. Why do you think China wanted to gain control of Tibet? b. What association do these acts have to India-China relationships? 4. Have students read about the Taiwan (Formosa) Crisis of 1954-55 (magazines, newspapers, general references). Pertinent question: What effect might this crisis have had on China's attitude toward the use of force in foreign policy? Use subsequent occurrences to support your view. 5. Provide students with a report on Chinese economic aid to other Asiatic countries at the same time it was receiving economic aid from the Soviet Union. Pertinent questions: a. What were the Chinese motives for giving the aid? b. What would you expect the Soviet reaction to be? 6. Listen to the tape, China's Historic Relations With Southeast Asia, (National Committee on U.S.-China relations). Ask class to identify questions concerning foreign policy for research, and assign selected students to report to class on these questions.

GOAL 3: THE STUDENT WILL HYPOTHESIZE AS TO THE PROBABLE IMPACT OF COMMUNIST CHINA ON FUTURE WORLD AFFAIRS.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
THE IMPACT OF COMMUNIST CHINA ON FUTURE WORLD AFFAIRS.	A. The student will hypothesize on the implications of Communist China's nuclear capability.	1. Read various comments by Chinese leaders ("Selected Readings on China" in Appendix) which imply that China could withstand a nuclear war better than some other countries due to population. Questions for discussion: a. Do you agree of disagree? Why? b. Even if untrue, would it matter if the Chinese leaders thought it was true? Why or why not? c. Why would Chinese leader make such statements even if they thought they were untrue? 2. Have students list factors which need to be analyzed to determine China's capability to withstand nuclear attack (land use, industrial patterns, population patterns, etc.). Set up student committees to study these factors, and report to class. Develop a class hypothesis. 3. Have students investigate and report on nuclear developments in China. Read Secretary McNamara's statement ("Selected Readings on China") regarding the effects of these developments on the U.S. Questions for discussion: a. How important do you think the Chinese achievement is for U.S. security now and in the future? b. What significance do you attach to this situation in light of the Chinese-Soviet differences? 4. Read aloud quotations from Mao on imperialism, inevitability of war, consequences of war, etc. (Chinese Communism by Jacobs and Boerwalk and Mao Against Khrushchev by Floyd). Pertinent question: What significance do these statements have regarding the development of Chinese policies?

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		Read aloud quotations from Soviet leaders on the danger of thermonuclear war. Compare these with Chinese statements. Pertinent question: What predictions could be made regarding the Sino-Soviet alliance?
		5. Book report: Have a student read, <u>China and the Bomb</u> by Morton H. Halpevin, Praeger Publishing Co., which explains why China a nuclear force; how she will use it; and policies other nations should adopt. Students should present book reviews to class, to stimulate discussion and analysis.
DEVELOPMENT OF DOMESTIC AND FOREIGN POLICIES	B. The student will hypothesize on the development of domestic and foreign policies which result from China's perception of her needs.	1. Provide the following information regarding China's population characteristics to the class: 1930's - Birth rate 40/1000 Death rate 30/1000 Annual rate of increase 10/1000 1960's - Birth rate 37/1000 Death rate 17/1000 Annual rate of increase 20/1000
		2. Given China's rate of population increase and its present population pressure on the land, ask students to indicate possible courses of action to relieve the problem (agricultural policies, industrialization, policies toward other nations, etc.).
		3. Ask the class: If China can not realize her projected economic development through the development of agriculture, what other methods are open to her? Suggested response to question: a. Industrialization b. Relocation of population to other nations c. Territorial expansion

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		d. Securing of disputed boundaries e. Ideological and economic alliances among "Third World" nations. Hypothesize on policies which are directed to achieve these and other solutions. 4. Panel Discussion: "Chinese Communes: How Successful Have They Been?" The panel should discuss the following: a. Reasons for establishing communes b. How labor was used in non-agricultural pursuits c. How communes affected old patterns of family life d. Problems in production e. Predictions about what will happen in the future
TWO CHINAS	C. The student will hypothesize about the probable repercussion of Red China's admittance to the U.N. and Nationalist China's expulsion.	1. Have students present a mock meeting of the United Nations General Assembly in which debate is centered on the actions of Red China debating an issue. Assign each student to represent a specific country. (He should prepare ahead of time so that he can properly represent his country on the issue). 2. Listen to the tape, China and the United Nations (National Committee on U.S.-China Relations). In light of most recent developments between U. S. and China and in recognition of the role assumed in the past by the U. S. at the U.N., ask students to develop probable effects of Communist China's role in the United Nations. 3. Have students collect and bring to class newspaper and magazine articles about recent U. S. policy toward Communist Chinese U.N. membership, on diplomatic exchanges between the U.S. and China, and on world opinions on the stated U.S. position.

FOCUS	OBJECTIVE	LEARNING ACTIVITIES
		4. Have students read at least three articles by sharing in class. Ask each student to submit, with explanation, a written hypothesis or probable position describing the consequences of Red China's becoming a U.N. member. 5. Have the students hypothesize upon the future of Nationalist China, now that her membership to the United Nations has come to an end. What are the future prospects of U.S. and Nationalist Chinese relations? Politically? Economically? Militarily?

MATERIALS:

I. RECOMMENDED BASIC TEXTUAL AND OTHER MATERIALS:

Asia, World Studies Inquiry Series. Robert J. McKeown, Coordinator. Atlanta, Georgia: Field Educational Publications, 1969.

Ford, Richard B. Tradition and Change in Four Societies, An Inquiry Approach. New York, New York: Holt, Rinehart and Winston, Inc., 1968.

Social Change: The Case of Rural China. Episodes in Social Inquiry Series. Rockleigh, New Jersey: Allyn and Bacon, Inc., 1970.

II. ALTERNATE STUDENT AND CLASS MATERIAL:

A. Films:

	Dade County No.
A Village in China Today	1-12983
China: The Awakening Giant	1-13129
China: The Old and the New	1-13103
China: The Social Revolution	1-13047
Face of Red China Part 1	1-31067
Face of Red China Part 2	1-31068
Inside Red China Part 1	1-31527
Inside Red China Part 2	1-31529
Mao-Tse-Tung	1-31554
U. S. Expansion - Overseas (1893-1917)	1-12862
The Fall of China. CBS TV Film, McGraw-Hill.	Rental
War in China (1942-1945). CBS TV Film, McGraw-Hill	Rental

B. Filmstrips:

China and Her Neighbors Series. McGraw-Hill.
- China - Past and Present
- China - Industry and Communications
- China - Life in the Cities
- China - Life in the Country

C. Tapes:

China and the United Nations	(NC 18)
China's Historic Relations with Southeast Asia	(NC 12)
Communist China's Nuclear Power	(NC 8)
The Sino-Soviet Conflict	(NC 5)
Sino-Soviet Relations, Part 1	(NC 27)
Sino-Soviet Relations, Part 2	(NC 28)

All the above tapes are produced by the National Committee on United States - China Relations and may be ordered from Social Studies School Service.

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F. Selected Readings on China:

Project Social Studies Curriculum Center of University of Minnesota (Appendix of Quin.).

A P P E N D I X

SELECTED READINGS ON CHINA

These materials were developed by the Project Social Studies Curriculum Center of the University of Minnesota under a special grant from the United States Office of Education (Project HS-045).

STATEMENTS BY MAO AND OTHER CHINESE LEADERS ABOUT ATOMIC WAR'S IMPLICATIONS FOR CHINA

General Lo:

> Though a nuclear war would "cause sacrifice and destruction, it will also educate the people."

Mao Tse-tung in statement to Khrushchev in 1963.

> "Can one guess how great will be the toll of human casualties in a future war? Possibly it would be a third of the 2.5 billion inhabitants of the entire world...
>
> "Personally, I think that in the entire world half of humanity, and perhaps even more than half, will perish.
>
> "If half of humanity were destroyed, the other half would still remain, but imperialism would be destroyed entirely and there would be only socialism in all the world, and within half a century or a whole century the population would again increase by more than half."

Mao Tse-tung to visiting Yugoslavs in 1957.

> "We aren't afraid of atomic bombs. What if they killed even 300 million? We would still have plenty more--China would be the last country to die."

STATEMENTS BY McNAMARA ON CHINESE NUCLEAR EXPLOSIONS

Oct., 1964 after first Chinese nuclear explosion:

> "This explosion did not offer a military threat. It would be "many years" before the Chinese would "obtain the capability to inflict nuclear damage on this country or our allies."

March, 1966

> China "probably has the capability to develop a medium range ballistic missile." Also China "will probably attempt to develop a thermonuclear device as soon as possible."
>
> McNamara predicted that it would take only two or three years for China to develop the means of using nuclear weapons to attack countries 700 miles away. China was moving much faster than the U.S. expected at the time of the first Chinese nuclear explosion.

CHINA IN 1342

Ibn Battuta

(This description was written by a world traveller who was born into a Berber family of Tangier. He visited all Moslem countries of his day. This meant that he travelled some 75,000 miles. WHY WOULD THIS HAVE BEEN DIFFICULT IN 1342? Battuta's visit to China in 1342 was made as head of a delegation from India. He travelled from the port of Zatum in northern China to Peking, and back to the port).

The land of China is of vast extent, and abounding in produce, fruits, grains, gold and silver. In this respect there is no country in the world that can rival it. In the land of China there is abundant sugar-cane, equal, nay superior, in quality to that of Egypt, as well as grapes and plums. I used to think that the... plums of Damscus had no equal, until I saw the plums in China. It has wonderful melons too... All the fruits which we have in our country are to be found there, either much the same or better quality. Wheat is very abundant in China, indeed better wheat I have never seen, and the same may be said for this lentils and chick-peas.

The Chinese pottery....is made of the soil of some mountains in that district which take fire like charcoal. They mix this with some stones which they have, burn the whole for three days, then pour water over it. This gives a kind of clay which they cause to ferment. The best quality...(is) clay that has fermented for a complete month, but no more, the poorer quality that has fermented for ten days. The price of this procelain there is the same as, or even less than, that of ordinary pottery in our country. It is exported to India and other countries, even reaching as far as our own lands in the West, and it is the finest of all makes of pottery.

The Chinese infidels eat the flesh of wine and dogs, and sell it in their markets. They are wealthy folk and well-to-do, but they make do display either in their food or their clothes. You will see one of their principal merchants, a man so rich that his wealth cannot be counted, wearing a coarse cotton tunic. But there is one thing that the Chinese take pride in, that is gold and silver plate. Every one of them carries a stick, on which they lean in walking, and which they call "the third leg." Silk is very plentiful among them, because the silk-worm attaches itself to fruits and feeds on them without requiring much care. For that reason it is so common to be worn by even the very poorest there. Were it not for the merchants it would have no value at all, for a single piece of cotton cloth is sold in their country for the price of many pieces of silk. It is customary amongst them for a merchant to cast what gold and silver he has into ingots, such weighing a hundred-weight or more or less, and to put those ingots above the door of his house.

The Chinese are of all peoples the most skillful in the arts and possessed of the greatest mastery of them. In regard to portraiture there is none, whether Greek or any other, who can match them in precision. I myself saw

an extraordinary example of this gift of theirs. I never returned to any of their cities after I had visited it a first time without finding my portrait and the portraits of my companions drawn on the walls and on sheets of paper exhibited in the bazaars. When I visited the sultan's city, I passed with my companions through the painters' bazaar on my way to the sultan's palace. We were dressed after the Iraqui fashion. On returning from the palace in the evening, I passed through the same bazaar, and saw my portrait and those of my companions drawn on a sheet of paper which they had affixed to the wall... the likeness was perfect in every respect. I was told that the sultan had ordered them to do this, and that they had come to the palace while we were there and had been observing us and drawing our portraits without our noticing it. This is a custom of theirs, I mean making portraits of all who pass through their country. In fact they have brought this to such perfection that if a stranger commits any offence that obliges him to flee from China, they send his portrait far and wide. A search is then made for him and wheresoever the person bearing a resemblance to that portrait is found he is arrested.

... we reached the city of Khansa (Hang-chow), which is the biggest city I have ever seen on the face of the earth. It is so long that it takes three days to...(cross) in the ordinary routine of marches and halts. It is built after the Chinese fashion, each person having his own house and garden. It is divided into six cities.

CHINA IN 1694: POPULATION AND TRANSPORTATION

By Dionysius Kao

Dionysius Kao was Chinese. He was converted to Christianity. In 1694 he wrote A Short Description of the Empire of China. This reading is taken from his account.

In the Villages and Towns, as well as Cities, in China, the People are reckoned not by Ten or Hundred Thousands but by Millions: their Numbers are so vast... that it really seems incredible; and those who have taken a View of this Country from an exalted Place, have always compar'd the Number of Men to that of Ants creeping in crowds amongst one another. They are indeed so numerous, that common and very indifferent Houses are charged with five or six Families: And the Roads, Streets and Lanes, are so crowded, that it is scarce possible to pass without justling one another. Which will appear yet more suprizing, if it may be consider'd, that no Woman appears in the Publick Passages in any part of China, except at Peking; they not going on foot, but being carried in cover'd seats or Chairs, wherever they please.

In China the quantity of Ships is innumerable, as the Sand of the Sea: Those which carry Corn only to Peking amounting to 9,999 large Ships, sufficient to carry alive thirty or forty thousand weight: and their passage from Nanking to Peking, being seven or eight hundred (Italian) Miles, mostly through Artificial Channels, takes up full six Months time. Besides these there is an equal number of Ships made use of to carry Silk Stuffs, and other Goods thither; so that they are... (very) numerous, besides the Ships which belong to particular Merchants: So that it is not feasible to step from Ship to Ship, as on a Water-Key, from Nanking to Peking but as the Jesuits expressing their incredible Number say, if it were but practicable here are Ships enough to make a Bridge from China to Europe.

Besides these smaller Ships, there are at Nanking, and also at several other Havens of the Empire, Ships which are twice as large as these, being seventy or eighty Thousand weight burthen; and these serve to carry Salt throughout the whole Land. There are also abundance of magnificent Barks or Ships which belong to the Mandaryns, Governors, and others of the Nobless, which are provided with spacious Halls and Apartments, very richly furnished, as also with Galleries, Rails, Windows and Doors, for Convenience and Pleasure; they are besides finely Gilt, lacquered and beautifully painted with the finest Colours. They are likewise several Pleasure-Boats, made use of by the Chinese only for diversion, and mutual merry-making; these are also provided with Chambers and Apartments which are finely painted, lacquered and gilt both within and without; so that indeed they deserve rather to be called Floating Houses than Ships: Besides all which all parts are abundantly provided with all sorts of Barks or Boats for Travellers. For there is scarce a City, whether large or small, to which there is not a Passage by Water. And what is yet more, here are a sort of

driving Floats, on which whole Families live, by keeping Ducks, or following some other Trade: so that indeed when one sees such various sorts of Craft in one row, they seem like nothing more than a floating City, in which the Vessels run together like Ants.

PUNISHMENT IN CHINA IN LATE 1840's

By John Scarth

(John Scarth was an Englishman who lived in China from 1847 to 1849. Since he was a businessman, he travelled a good deal around the country. He frequently disguised himself as a Chinese so that he could talk more freely with the Chinese people).

Justice is depicted blind, but in China, the bandage that darkens the eyes should cover the ears also. The horrors of a Chinese prison are so great that prisoners, deeming death an escape, go with apparent contentment to the place of execution. In Shanghai, I have seen them crammed like wild beasts in a cage, rolling about in the midst of filth and disease, begging for food. In the depth of winter, prisoners are chained to each other in strings, one of them not unfrequently hanging dead to his comrades. Once a party of pirates were seized and landed near the foreign houses; there had been a deficiency of chains, so the poor wretches were joined together with a large nail clenched through the hand of each! At Foochow, I met a prisoner whom they were carrying into the city, in a cage barely large enough to contain his body, cramped up in a sitting posture; two of the bars at the top had been cut to allow his head to pass through, every jostle or stop in the movement of his bearers causing his neck or face to be dashed against the broken bars. It is in the recollection of Canton residents, when four men were placed in the cangue with a guard around them, and publicly starved to death in the open streets!

The tortures for confession are to revolting to enumerate, and many of the punishments are worse, -- dismembering, emasculation, flogging in all its horrible varities, kneeling on hot chains, etc., etc., form but a mild portion; the most frequent is bambooing on the inside of the thighs, and exposure in the cangue.

The people sometimes ape the cruelties of their rulers. I remember an instance of the creditors of a man hanging him up by his great toe to extract payment; and I once cut down a poor wretch I discovered with his hands tied behind his back, and hung up by his thumbs. He had been in this state for six hours, could hardly get his arms back to their usual position, and his hands were purple, the fingers as thick as wrists: he had only been suspected of going to steal!

CHINESE ATTITUDES TOWARD FOREIGNERS

IN 1873

By Wu K'o-Tu

(Wu K'o-Tu was an official during the rule of the Dowager Empress of Tzu Hsi. He wrote the following memorandum in 1873).

A secret memorandum urging the throne to put a stop to official wrangling and to excuse the Ministers of foreign nations from kneeling at audiences, in order that our magnanimity may be proved and our prestige exalted. A prayer, based, moreover, on the fact that our demands in this matter cannot be successfully pressed and that protracted discussion has so far resulted in a hopeless deadlock.

From the day when first the foreign Ministers asked to be permitted to present their credentials, nearly six months ago, our statemen have discussed the question, without arriving at any solution of its difficulties. First, they debated whether the Ministers should be granted audience at all, and having agreed upon this, they proceeded to discuss whether they should be compelled to kneel.

In discussing this matter with certain minor officials, it has occurred to me to wonder wherein lies the gravity of the question sufficient to justify all this bother and excitement? As Mencius remarks, "Why should the Superior Man engage in altercations with birds and beasts?"

I have heard, and believe, that the rulers of foreign nations are deposed by their subjects for all the world like pawns on a chess board. I have seen with my own eyes the foreigners who live in Peking walking abroad, preceded by the females of their household either on foot or in sedan chairs; the men folk following meekly in their rear, like servants--all unashamed. They have made some score of treaties with China, containing at least ten thousand written characters. Is there a word in any of them concerning reverence for parents, or the cultivation of virtue and respect for the nine canons of rightful conduct? No! Is there one word in any of them as to the observance of ceremony, as to duty, integrity and a proper sense of shame, the four cardinal principles of our nation? Again, no! All that they speak of is material profit. "Such and such a clause implies benefits or profits for China." They think only of profit, and with ... hope of profit they beguile the Chinese people. These men know not even the meaning of duty and ceremony, wisdom and good faith, yet we ... expect them to act as if they were endowed with the four cardinal virtues! They know not the meaning of the Heaven-ordained relationship between Sovereign and Minister, between father and son, husband and wife, elder and younger brother, friend and friend -- yet we propose to require

them to conform to the five principles of duty! It seems to me that we might as well bring together dogs and horses, goats and pigs, in a public hall and compel these creatures to perform the evolutions of the dance!

If we insist upon their reverently kneeling, in what manner will it increase the lustre of the throne's prestige? If we excuse them from kneeling, how can this possibly affect the soverign's majesty?

I have heard that, in their despatches and treaties, the puny hobgoblin or petty monsters whom they have the audacity to call "Emperors" are placed on a level of equality with His Sacred Majesty! If our statesmen can brook an outrage like this and feel no shame, why should they trouble themselves about the foreign Envoys' refusal to kneel?

A disciple of Confucius once asked the Sage in what lay the art of government? The Master replied that the three first requisites were, a sufficiency of food, a sufficiency of troops and the confidence of the people. The disciple then asked which of these three could be dispensed with, in case of urgent necessity? Confucius replied, "Dispense first with the troops and next with the food supply." From this we may learn that the Sage, aiming at perfection in the art of government, would approve no rash or ill-considered action in deciding a matter of this kind. A clear course of action should be definitely prearranged by careful thought. Our statesmen ought, in the first instance, to have examined this Audience question in all its bearings, weighing carefully the issues involved, and should have considered whether, in view of the relative strength of China and foreign nations, resistance was advisable. If China were not well aware of her own weakness, she would insist upon her rights; but as, in the present instance, she does not feel strong enought to insist, the Ministers should have been told at once that the throne would waive the question of kneeling at audience, and that His Majesty would dispense in their case with the formalities and ceremonies required by the etiquette of the Chinese court. By so doing we should have avoided the outward and visible ... (sign) of weakness, and foreigners would have been led to ... (see) how small is the importance we attach to them as individuals. Would not this be an example of enlightenment and statesmenship to impress the Chinese and barbarians alike?

The foreign Ministers are not Chinese subjects; why, then, should they conform to a Chinese ceremony? If they were to do so, and if the ceremonial were slovenly or awkwardly performed, might it not become a burlesque? And if the Foreign Ministers were thus made to look ridiculous, would not China be violating the principle which lays down that we must "treat strangers from afar with courtesy and consideration?" It it should happen -- as well it might be -- that the spectators should be unable to control their mirth at so ridiculous a spectacle, might not the humiliation felt by the foreigners at their discomforture, and they consequent rage, lead them to declare war against China? It seems, therefore, advisable that the Throne should issue a Decree excusing the Envoys from performing the ceremonies of our Court, and, in the event of their ignorantly offending against any of the rules of etiquette, that we should exercise a wise forbearance. Our statesmen should refrain from querulous arguments ; they should bear in mind that to dispute with these foreigners is unworthy of us. In this they will display the perfection of magnanimity. At the same time it should be care-

fully explained that this Decree is an act of clemency, of the Emperor's own initiative, and contrary to the advice of his Ministers. It must not serve as a precedent by reason of which foreigners may be led to demand other concessions from China, or to coerce her in other directions. By these means we shall preserve our self-respect, and at the same time prevent all possibility of our people attempting reprisals against foreigners, to avenge what they might regard as an insult to China. And for the rest, let us proceed to develop our strength, biding our time.

One word only would I add of warning. It is possible that the audacious and treacherous foreigners may endeavour to address His Majesty at audience. Our statesmen should be prepared in advance with the proper reply to make in such a case, so that they may avoid being put to sudden confusion.

I, the writer of this worthless Memorandum, an but an ignorant inhabitant of a wild and remote district, and know nothing of the affairs of State. Greatly daring and of rash utterance, I present this my Memorandum, knowing the while that in so doing I risk the penalty of death.

(After reading the above memorandum, the Empress made the following decision: "The Foreign Ministers are hereby permitted to appear at Audience and to act thereat in accordance with their own national Court ceremonies. Thus, the Throne will display its benevolent indulgence to the strangers from afar and made a proper distinction between Chinesee and barbarians).

THE 1877-1878 FAMINE IN NORTHERN CHINA

(This report was made by a British medical officer who was in China).

The history of China contains many records of famines occurring that empire, but is has been declared by native authorities and scholars that no calamity of the kind had ever occurred before of such appalling magnitude. At first, the lower classes of people were chiefly affected; such of them as were able ... (left) in search of employment or subsistence elsewhere; soon the wealthy and well-to-do were reduced to great straits, many of them ... (dieing), other quitting the ... localities. Of the entire region over which it extended, it was estimated that seventy-five millions of persons suffered to a greater or lesser degree from want of food, and that of this number ten millions were reduced to a state of absolute destitution. In Honan and Shansi more well-to-do families than poor perished by it. The poor felt the pinch very soon; they sold their houses, lands, etc., at a loss to the rich, and fled while they had time and strength; the wealthy bought up the land, houses, and furniture of the poor, and waited on, hoping that things would improve. In the meantime their supplies became exhausted; and finally, when too ill, or impoverished in regard to money, to move, they died in the midst of their possessions. People starved to death with plenty of excellent furniture. In other places, houses left vacant by former tenants who had migrated, remained deserted or were pulled down. Throughout the whole of Shansi, and the greater part of Chihli, Honan, and Shensi, the autumn crops had completely failed in 1877. No rain had fallen, and the sky remained cloudless. Refugees to the number of a hundred thousand poured into Tientsin and were housed in hovels made of mud and millet-stalks, erected for the purpose in the suburbs of that city. In some parts of the country visited by the famine, migration of any class of the sufferers became impossible; the unfortunate people in such instances were hemmed in by such a belt of famine that it would have taken them weeks to penetrate it. It was therefore not to be wondered at that they should have clung to their homes until their last cash was almost spent, hoping on each day for rain that never came; until at last, weakened by hunger and almost penniless, they started from their homes, perhaps with wives and children, for a weary tramp through district as suffering as their own. The whitened bones on the roadside, which were the remains of a very small portion of those who died, told too plainly the sequel of their efforts.

Suicide was no unconmon thing. Children were daily sold in the markets; the price paid for little girls of nine and eleven years old being 900 cash, equal to about 4s 6d (about $1.10); in other instances young women were offered for nothing and even on such terms the difficulty was to get anybody willing to take them. The parched state of the ground, and physical weakness to which the people were reduced, rendered it impossible to sow the spring crop of wheat for 1878, even where the stores of grain were not completely exhausted; that circumstance reduced the people to the last extremity of misery and despair. Wolves, rendered bold, prowled about in

the immediate vicinity of human habitations, feeding upon the dead and carrying away famished children from the side of parents so weak as to be unable to defend them against, far less pursue, these animals.

A famine village could be at once recognized. In it, all signs of industry had stopped; everywhere in it, the silence of stupefied misery reigned. Starved men, craving for assistance which they did not expect; others dead by the roadside, and all exposed to the bitter cold of winter. Women, barely able to support the burden, were seen carrying their dead children for burial where the dust or snow was thick enough to conceal them. Magpies, crows, hawks, and dogs feasting undisturbed on corpses which no one cared to bury. Gangs of desperadoes rendered it dangerous for a traveller to approach the place, or having entered, to leave it. The few trees left standing were denuded of bark, they having been stripped so that this might be utilized as food. Children lying about in sheltered corners, conspicuous for their enormously distended stomachs, the result of want of food and the use as such of unwholesome and unsuitable articles; grown-up persons with a complexion almost black, or, in the case of those who had once been in better circumstances, a clearness of skin almost amounting to transparency. Houses in ruins, the woodwork and roof having been used as fuel; within their walls, dead and dying sometimes in the same bed; coffins in almost every house -- sometimes three or four in every room in which the survivors lived. In the streets, prowling dogs and wolves feeding upon the dead, and even carrying away the youngest and most feeble.

THE FOREIGN POWERS' TREATMENT OF CHINA AFTER THE BOXER REBELLION WAS PUT DOWN

William J. Chamberlin

(These reports are from the dispatches of an American newspaper correspondent for the New York Sun. He went to China in August of 1900 and stayed until April of the next year).

Peking, China, November 4, 1900
or as the Chinese say, thirteenth day,
ninth moon, 26th year.
H. I. M. Kuang Hsu

As you know, of course, by the papers, everybody went loot mad at Tien Tsin and here, the missionaries were as bad, if not worse than, anybody else. Take the case of one missionary. As soon as the allies arrived he boldly took possession of the house of the Prince who was wealthy and who had fled with the Court. Then he sent out and got some moneyed men and showed them the store of treasure he had and boldly asked for bids. He sold everything in the home except what he needed for his own use. His alleged excuse for doing it was that "his people" had been robbed and he had the right to compensate himself for their losses. In other words, two wrongs make a right. If a man steals, from you, you steal from him.

The case is not an isolated one. These men knew where the rich men lived in Peking, and the moment it was safe to do it, they descended on their homes and took possession, protecting themselves by sticking up a flag of whatever nationality they happened to belong to. A case when worse than the one cited is that of a missionary who found six soldiers digging for loot that they learned had been buried. They were Americans, and under the orders of our Government, our men could take nothing. The fact that they were disobeying orders gave the missionary an advantage, and he frightened them away by telling them he would report them to their officers. They left. Half an hour or so afterwards they got back their courage and started back to the place. They got there just in time to find the missionary driving off with the treasure. He had commandeered coolies and put them to work digging up the stuff, silks and silver.

You will understand the richness of the hauls some of the missionaries have made when you know the Chinese custom, which is to keep all their wealth in their houses. The average rich Chinaman has his money invested in fine silks, furs, and silver "shoes", and he stores it away where he lives. None of these things is easy to carry when one is in a hurry, and the wealthy Princes who followed the Court on its expulsion left their

all behind for the missionaries to get. Neither Russians or Sikhs or French have been worse looters than some so-called Christian missionaries, and the worst of it is that these so-called Christians have no shame about it. You will understand, of course, that this is not a sweeping condemnation of all missionaries.

But to return to China. Practically all I have seen of it is a picture of destruction that it would take a volume to describe. The line of march of the allies was a trail of fire and murder. Up to the very gates of Peking nothing was left standing that would burn and nothing was left living that was caught sight of. If the Chinese are a cruel people they will probably be more cruel in the future, for they have the example of civilized nations to follow. Those of our people who have denounced the heathen as inhuman had better keep silent hereafter. If there is anything more inhuman than driving a bayonet through a helpless babe and dangling it in the air in the mother's eyes I don't know it. It is little wonder that at Tung Chow and even here in Peking the wells were found full of dead women who had jumped into them and drown themselves in terror of the fate that would meet them if they remained alive. I don't suppose the story of the horror of that march will ever be more than generalized in print.

These are pictures of the French, the Russians, and in some cases of the English. I haven't heard of a case of an American who killed unless it was necessary, and there is one case of an American who shot dead two English soldiers who were in the act maltreating an aged man. They were justified by their superior for it, too. When it comes to stealing we haven't so much to brag about, but we certainly didn't carry things with the high hand the others did, and when our men were caught doing it they were punished.

While we have been able to control our own men we haven't been able to prevent looting of property under their care entirely. For instance the Forbidden City which had been half under our care and half under the care of the Japenese, has been effectively looted. Everything has been carried away except things too heavy or things that were nailed down, and this in spite of the fact that no person has visited the city without first giving his pledge not to touch anything in it. When the Court fled it left practically all its servants in the Forbidden City and they are there still. When I visited the place with Bishop M. they met us at every corner and offered tea. We had about finished the tour, gone into all the temples, joshed the war gods, banged the bells that in ordinary times are struck only to wake up the gods to get them to listen to royal prayers, and done other things that must have shocked the Chinese when the Bishop suddenly became conscience-stricken. "I tell you, Chamberlain," he said, "I feel ashamed of myself for having asked for permission to go through this city. It seems a sacrilege to me."

But to get back to our conduct of affairs. Our policy has been from the start to keep the peace, to clean up, to encourage industry and to give the unfortunates an opportunity to get enough to keep them from starving

to death this winter. The first thing we did was to issue an order commanding the storekeepers to open their stores. If they didn't do it, the order said, the soldiers would -- Business must be resumed. Protection was guaranteed. The Chinese opened up promptly. The news spread that it was safe to live in the American district. The Chinese who had escaped killing came back in droves and the district became over-crowded. It is jammed full of people today. Though naturally filthy, they are forced to be clean. They sweep the streets. Their houses are inspected and they must keep them clean, too. They have had to dig sinks and do everything else that the laws of sanitation demand. They are pleasant and respectful, and an American is as safe in that district as he is at home. It is tiresome walking through the streets because every man, woman, and child salutes you, and politeness demands that you return the salute.

The contrast in the German district is striking. There the streets are deserted. The stores are closed. Now and then you see a Chinaman sulking around, afraid to say his soul is his own. If a shopkeeper opens his shop, the German soldiers rob him. If he shows himself on the street, he is commandeered and forced to do coolie work, and, likely as not, if he protests he is shot and the official report is that he was a Boxer.

The English district is better than the German, but away behind our own. The only district that compares with ours is that of the Japs. Like ours it is overcrowded but unlike ours it reeks with filth. The Japs have done nothing at all towards keeping it clean or rather getting it clean.

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Peking, Saturday December 15th, 1900,
being the twenty-fourth day of the tenth
moon of the 26th year of the reign of
Kuang Ksu, H. I. M.

Ninety days ago China said to the powers: "I have been wrong; I have committed offenses against you. I acknowledge, now, that I was wrong, and I am willing to do anything in my power to repair the damage. I will pay you whatever indemnity you demand. I will punish my officials who have been responsible for this trouble. I want peace. Tell me what you want me to do, and, if it is in my power, I will do it. I appoint Li Hung Chang and Prince Ching, my two most eminent and respected subjects to treat with you. Tell them what you want and I will do it."

For a month before China said this, and everyday since then, the whole world has shouted at her, "Peace! Peace! Peace!" Now let us see what the representatives of the whole world have done. Have they let her have peace? Not by a hugful. They have sent out expeditions to kill her citizens and loot her villages. They have driven her army over the border of

at least one province, and have left the people of that province -- those whom they have not killed -- the prey of bands of robbers and outlaws. They have violated every law of civilized warfare. The Geneva Convention formulated the rules of civilized warfare and not one article of that Convention has been respected -- not one. Ninety days have passed and military expeditions are still going on. Chinamen are being killed. Villages are being robbed and destroyed. Bands of Christians -- Christians, mind you -- are levying blackmail with more expertness than Tammany Hall herself ever displayed. For ninety days China has held up her hands, whipped. She has declared, "I've had enough," and murder and robbery have been the answer of civilized nations. What would you think of a dozen powerful men who jumped on an imbecile and beat and kicked him as he lay helpless, pleading for mercy? I know what I would think and I must say that the expression of my thoughts is unfit for publication. A more disgraceful spectacle surely never was seen in this worl'd history.

SOCIAL CLASSES IN TRADITIONAL CHINA

Adapted from John Turner, "Communist China"

An hierarchy of social classes was clearly visible in the traditional society of China. At the top of the social ladder were the emperor and his fellow clansmen. These clansmen were known as the imperial nobility.

Below the emperor and nobility were the gentry. The government administrators and advisors were drawn from this class.

Then came the peasants who made up the bulk of the population. They were respected because they contributed to the productivity of the country. Also they were the chief taxpayers.

Below the peasants were the artisans and merchants. They were regarded with suspicion because they were not visibly productive and poured their energies into the search for profit through the sale and exchange of goods.

At the bottom of the social scale were the soldiers who were ranked little higher than the castoffs of the society. Their rank reflected the lowly role assigned to the use of force in the Chinese culture of the period.

EXCERPTS FROM THE CHINESE CONSTITUTION

Article 8: The state protects the right of peasants to own land and other means of production according to law.

The state guides and helps individual peasants to increase production and encourages them to organize producers', supply and marketing, and credit cooperatives voluntarily.

The policy of the state toward rich-peasant economy is to restrict and gradually eliminate it.

Article 10: The state protects the right of capitalists to own means of production and other capital according to law.

The policy of the state toward capitalist industry and commerce is to use, restrict, and transform them. The state makes use of the positive sides of capitalist industry and commerce which are beneficial to national welfare and the people's livelihood, restricts their negative sides which are not beneficial to national welfare and the people's livelihood, encourages and guides their transformation into various forms of state-capitalist economy, gradually replacing capitalist ownership with ownership by the whole people; and this it does by means of control exercised by administrative organs of state, the leadership given by the state sector of the economy, and supervision by the workers.

Article 13: The state may, in the public interest, buy, requisition or nationalize land and other means of production both in cities and countryside according to provisions of law.

Article 22: The National People's Congress is the only legislative authority in the country.

Article 19: The People's Republic of China safeguards the people's democratic system, protects the security and rights of its citizens, suppresses all kinds of treasonable and counter-revolutionary activities and punishes all traitors and counter revolutionaries.

The state, in accordance with the law, deprives feudal landlords and bureaucratic - capitalists of political rights for a specified period; at the same time it provides them with a way to live, in order to enable them to reform themselves by work into citizens who earn their livelihood by their own labor.

Article 85: All citizens of the People's Republic of China are equal before the law.

Article 86: All citizens of the People's Republic of China who have reached the age of eighteen have the right to elect and be elected irrespective of nationality, race, sex, occupation, social origin, religious belief, education, property status, and length of residence, except insane persons and those who are by law deprived of their right to elect and be elected. Women have equal rights with men to elect and be elected.

Article 87: Citizens of the People's Republic of China have freedom of speech, the press, assembly, association, procession and demonstration. The state provides the necessary material facilities to guarantee to citizens the enjoyment of these freedoms.

Article 88: Citizens of the People's Republic of China have freedom of religious belief.

Article 89: The freedom of the person of citizens of the People's Republic is inviolable. No citizen may be placed under arrest except by decision of a court or with the sanction of a procurator.

Article 90: The homes of citizens of the People's Republic are inviolable and privacy of correspondence is protected by law. Citizens have freedom of residence and change of residence.

Article 91: Citizens have the right to work. By planned development of the national economy, the state increases employment step by step, and wages to guarantee to citizens the enjoyment of the right.

Article 92: Working people have the right to rest. To guarantee to working people the enjoyment of this right, the state prescribes working hours and institutes vacations for workers and office employees and steadily expands the material conditions for working people to rest and build up their health.

Article 93: Working people have the right to material assistance in old age, in illness or in disability. To guarantee to working people the enjoyment of this right, the state provides social insurance, social relief and public health services and, step by step, expands these facilities.

Article 94: Citizens have the right to education. To guarantee this right, the state establishes and step by step expands the various kinds of schools and other cultural and educational institutions. The state gives special attention to the physical and mental development of youth.

Article 95: The Republic safeguards the freedom of citizens to engage in scientific research, literary and artistic creation and other cultural activities. The state encourages and assists citizens in their creative work.

Article 96: Women in China enjoy equal rights with men in all spheres of political, economic, cultural, social and domestic life. The state protects marriage, the family, the mother and child.

Article 97: Citizens have the right to make written or oral charges to any organ of the state at any level against any government worker for transgression of law or neglect of duty. Persons who sustain loss as a result of infringement of their rights as citizens by government personnel have the right to compensation.

Article 98: The Republic protects the proper rights and interests of Chinese resident abroad.

Article 99: The Republic grants asylum to any foreign national persecuted for supporting a just cause, for taking part in the peace movement, or for scientific activities.

Article 100: Citizens must abide by the Constitution and the law, preserve labour discipline and public order and respect social ethics.

Article 101: The public property of China is sacred and invioable. It is the duty of every citizen to respect and safeguard public property.

Article 102: It is the duty of citizens to pay taxes according to law.

Article 103: It is the sacred duty of every citizen to defend the homeland. It is the honourable duty of citizens of the Republic to perform military service according to law.

GROWTH IN COMMUNIST PARTY MEMBERSHIP*

1921	57
1925	950
1930	122,318
1937	40,000
1940	800,000
1945	1,211,128
1949	4,488,080
1950	5,821,604
1955	9,393,394
1961	17,000,000

* Adapted from a table from John Wilson Lewis, Leadership in Communist China. (Ithaca, New York: Cornell University Press, 1963.) P. 111.

SOCIAL CLASS OF COMMUNIST PART MEMBERS

IN CHINA*

	1957
Workers	13.7%
Peasants	66.8%
Intellectuals	14.8%
Other	4.7%

* Adapted from a table from John Wilson Lewis, Leadership in Communist China. (Ithaca, New York: Cornell University Press, 1963.) p. 111.